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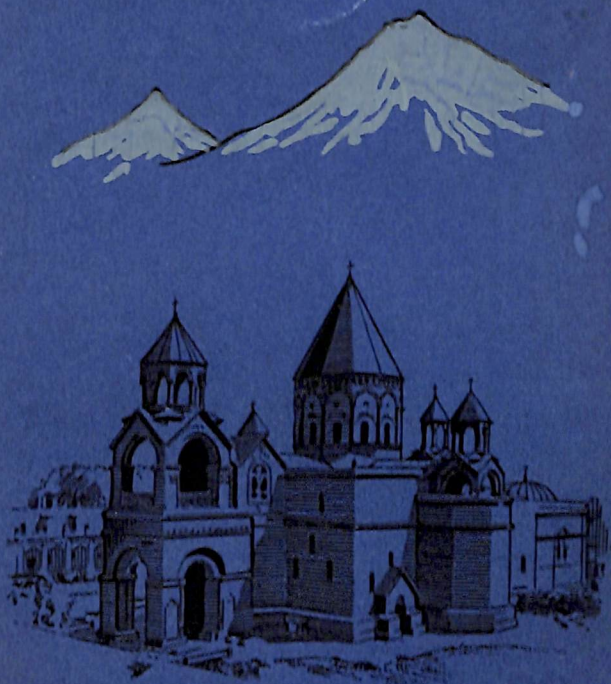
ARARAT.

A SEARCHLIGHT ON ARMENIA.

Vol. II. No. 16. London : OCT., 1914.

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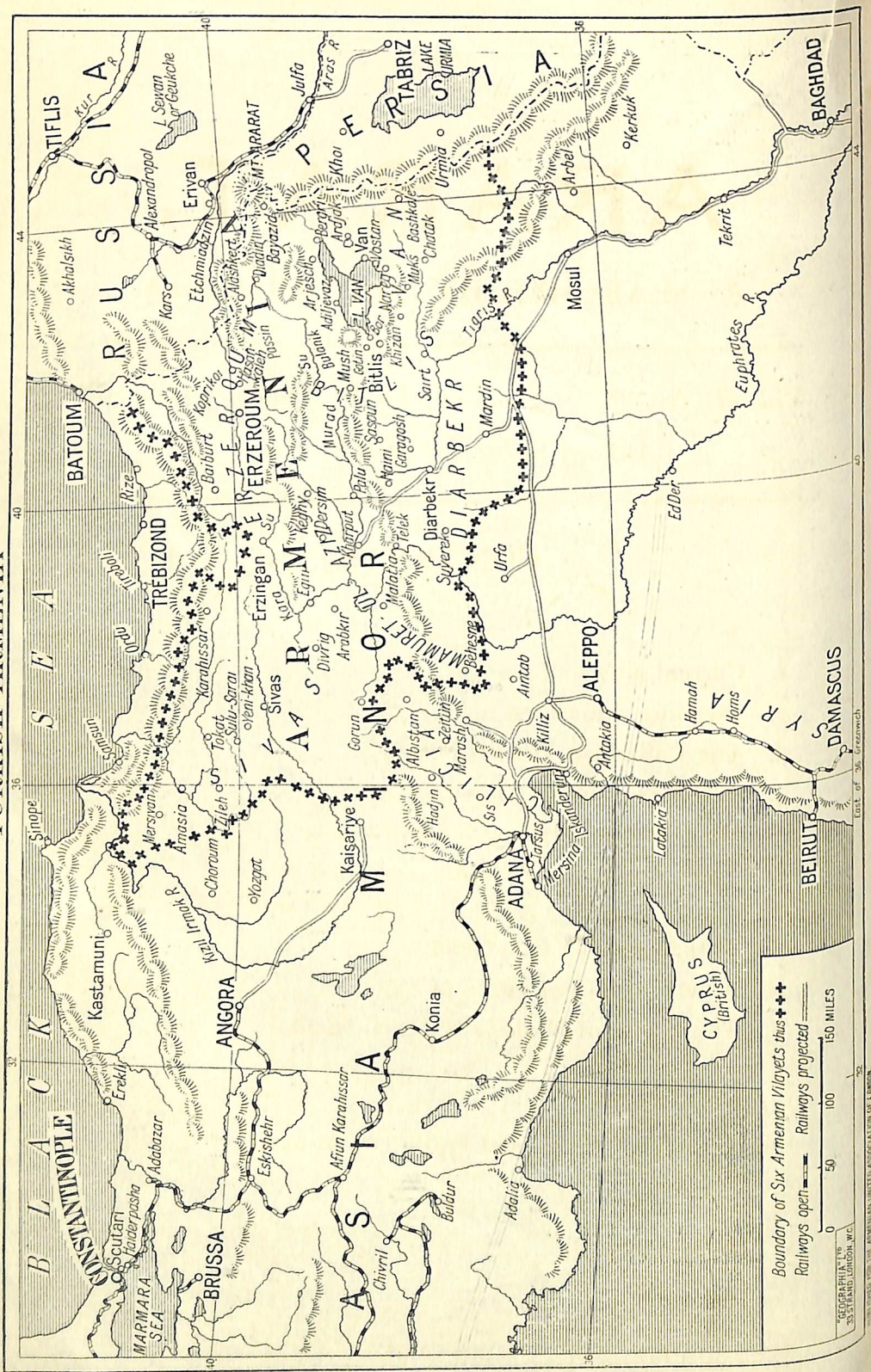
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TURKISH ARMENIA



Current Notes.

The European war continues to drag on with its mighty forces on each side, and the neutral Powers interested in the struggle are eagerly watching its phases, most of them with strong leanings towards the Allied forces of Great Britain, France and Russia. We commented last month on the amazing attitude of Turkey, and in these pages, in the article on *Turkey and Her Evil Genius*, we have brought down to date her doings and her equivocal position. It is part of Germany's game that Turkey should be embroiled in this struggle, and the Turks are playing to the tune set them. The Foreign Office have no doubt taken note of the anti-British campaign that has been engineered in the Press of the Turkish capital—a campaign of vilification that has never been equalled before. With the usual Turkish craftiness, the phases of the war are watched for the smallest indications of success one way or the other. A publication, notorious for its anti-British sentiments, has begun to be more cautious as the Germans are not making such progress towards victory as was expected of them; therefore the Turks are warned to be more careful to observe strict neutrality. The British Ambassador is not one to be hoodwinked, and has taken his measure of the conditions which surround him.

With regard to the Capitulations, which the Turks claim to have abolished from October 1st, it is well to define here, for those who are not fully cognisant of them, these rights, granted to foreigners, by which they enjoy ex-territorial privileges. Foreigners pay no income tax; foreign mails are dealt with at the post-offices maintained by the various Powers; legal actions are heard before a mixed court of three Ottoman judges, two assessors of the same nationality as the adversary of the Ottoman subject, and in the presence of a Consular official; no summons can be served except through the Consulates; no judgment executed except by the Consulates; no domicile of a foreigner can be visited except with the consent of and in the presence of a Consular official. The abolition of the Capitulations means the sweeping away of all these privileges, and it remains to be seen how far the Powers interested will submit to Turkey's action. If Turkey were a civilised Power imbued with western notions of ethics, it would be easy to understand that the existence of the Capitulations was a direct interference with her sovereign rights. Turkey's existence, however, as a European nation is due to the tolerance of the Powers of Europe, and whichever way these may decide with regard to arrangements connected with the income tax and the post-offices, we doubt very much if they will waive the legal rights they have hitherto enjoyed. These are far-reaching, as Turkish law is based on the old Chariat, or religious law, and cannot by any possibility be made applicable to Christian Europeans resident in the Empire, if Turkey wishes to continue dealings with them.

It is with deep sorrow and indignation that we have to chronicle the dastardly and murderous attempt made on Mr. Noel Buxton, M.P., and his brother Mr. C. Roden Buxton, M.P., by a Young Turk named Pachil Hassan, while the two brothers were motoring with the son of M. Gueschoff to attend the funeral of King Carol at Bucharest. Mr. Noel Buxton's wound was in the jaw and is not serious; but his brother's was more serious, the bullet passing in the proximity of the lung. Young M. Gueschoff was more fortunate, the bullet intended for him passing through his hat without doing him any injury. Our readers are well aware of the part Mr. Noel Buxton and his brother have been playing for the salvation of the small nations of the Near East, and their names have frequently appeared in these pages in connection with their attachment to the cause of Armenia. On receipt of the news, the Armenian United Association at once sent telegrams of sympathy, with hopes of speedy recovery, to Mrs. Noel Buxton, and also to Mr. Noel Buxton at Bucharest. We are happy to state that cheering accounts have been received in London of their progress, and that they are "recovering steadily."

There can be no doubt of the political character of the crime. The would-be assassin, who was at once knocked down and arrested, had on his passport and visiting cards the name "Hassan Tahsin Effendi, Journalist, Salonika." His passport, however, had been issued at Galata, Constantinople. He had followed the Buxtons to Sofia and then to Bucharest; and admitted that he could not tolerate the propaganda of the Buxtons in favour of a *rapprochement* between the Balkan States and England, and a revival of the Balkan alliance to the detriment of Turkey. The mischievous comments of the Turkish press on the occurrence clearly show the attitude Turks adopt in political crime. One such quotation from the *Tasfir-i-Efkâr*, entitled "The End of an Enemy of Islam," will suffice for our purpose: "This affair should surprise nobody, insasmuch as by their hostile and malevolent attitude the brothers Buxton have drawn upon themselves the hatred of the whole of Islam."

According to some of the Armenian newspapers, the Porte has, with the abolition of the Capitulations, also abolished the rights of the Armenian Patriarchate at Constantinople. How far this is true we are unable to state at present.

It is reported that the Kurds on the Persian and Turkish frontiers, as well as in Bitlis, have refused to join the Turkish army which is being mobilised, and that there has been an insurrection in Bitlis in consequence. A report is also current that an insurrection has broken out in Arabia, and that Sheikh Edris had defeated the Turkish army and was marching on Yemen.

We are asked to state by the Hon. Secretary of *The Armenian Society*—a society composed of English members, to which we referred in our issues of June and July last—that the meeting of the Society which was fixed for this month has been postponed on account of the war. It is hoped that a meeting will be held in November, due notice of which will be sent to those who have expressed sympathy with the movement.

Incendiarism a Fine Art.

Turks and the Economic Ruin of Armenians.

A State that can impoverish its most industrious subjects by squeezing out of them all they can through heavy taxations and unwarrantable extortions, and at the same time set about to compass their economic ruin by fire and sword, must belong to a very low organism among bodies politic. And this is precisely what the Turks have been doing with regard to their Christian subjects.

To go back only as far as 1875, when Serbia was in the throes of a great upheaval and Turks were busy in putting down rebellion, in their own peculiar way, in Bosnia and Herzegovina, the Armenians in the six vilayets were thriving in consequence of a lull and in spite of difficulties. In 1876 the Turks, jealous of the growing temporary welfare of the Armenians, set to work to loot the bazaars at Mush. In August of the same year they burnt down, by a well-organised plot, the large bazaars at Van, which were entirely owned by Armenians, who thus suffered a loss of about £160,000, the computation being arrived at by the Turkish Government itself. In 1877, just before the outbreak of the Russo-Turkish war, Kurds set fire to the bazaars of Bitlis, again entirely owned by Armenians. At Erzeroum a similar attempt happily failed owing to the vigilance of the Armenian night guards. It would be tedious to compile a catalogue of incendiarisms deliberately planned by the Turkish authorities in various towns in

Armenia during the intervening period of persecution and massacre. We have recently been witnessing a recrudescence of Turkish frenzy for the destruction of the property of Armenians; and the Young Turk has proved himself as great an adept in this peculiar policy of destruction as the infamous and versatile Abdul Hamid himself.

As our readers are aware, early this year the European Concert forced upon Turkey a scheme of reforms for Armenia under two European Inspectors-General. It was a case of *force majeure*, and the Turks reluctantly gave way to the pressure brought to bear on them, in which Russia took a prominent part. But owing to the complications in Europe, the efforts of the European Concert have been nullified, and the two Inspectors-General, first shorn of their powers, have been unceremoniously relieved of their duties, as we have already pointed out in our August issue. The period, during which these insincere offers of granting Armenian reforms were being made, was being fully utilised by the Turks in carrying on surreptitiously their nefarious tactics against their Christian subjects.

Since September, 1913, while the Greeks of Turkey were being relentlessly boycotted by Moslems throughout the Empire at the instigation of the Young Turk Committee, and an open campaign of persecution was organised to expel them from the coast towns of Asia Minor, Armenians suffered equally with the Greeks in the boycott that was established. On the representation of the National Council of the Armenians at Constantinople, the Turks promised to cease the campaign against the Armenians, "in order to remain on friendly terms with them, the only loyal Christian element in the country." And it really happened that, at the signal given by the Committee headquarters, all boycotting of Armenians ceased, at least in most parts of the country. Except that this proves the power of the Young Turk Committee to control for better or worse the fanatical instincts of the Moslem population, the net gain to the Armenians has not been very apparent; for the show of forbearance made in one direction has been counter-balanced by devilish activity in another. Turkey recognises her opportunities full well—the Powers of the Concert are now engaged in fighting each other. Is not this the psychological moment when her dreams of a *revanche* can best be realised against those Powers who have attempted to control and keep her within the bounds of decent living? While she is elaborating her plans for self-destruction, her emissaries are working heart and soul throughout the Empire on a policy which means the economic ruin of the Armenians—it is to reduce them to the lowest means of subsistence and thus effectually to damp their spirits.

The following facts will speak for themselves:—

I. At the beginning of last June a conflagration reduced to ashes the greater part of the shops at Tokat, in the vilayet of Sivas, and owned mainly by Armenians and Greeks. The losses have been computed by the Turkish authorities at £1180,000. No attempts were made to extinguish the flames, as, except at Constantinople, there

are neither fire brigades nor fire appliances in the sense we understand the terms. Where a staff is paid and maintained in country towns to cope with fires, they prove to be encumbrances rather than effective aids. Private inquiry has proved that this Tokat fire was deliberately planned in order to impoverish the Christians of the town.

II. A fortnight later, an attempt to fire the bazaars of Amassia in the same vilayet of Sivas, was successfully frustrated.

III. About the middle of July a fire broke out in the town of Adrianople, famous for its recent siege and its passing from Turkish into Bulgarian hands and then back again to the Turks. Here there are 4,000 Armenian residents, and the incendiaryism was restricted to their quarter, one hundred and fifty houses of Armenians being burnt to the ground.

IV. The most serious of all such incendiary acts was that at Diarbekir, on the Tigris, during the last week of August, when 1,400 shops, houses, baths, warehouses, etc., belonging almost entirely to Armenians, Greeks, and Syrians, were reduced to ashes amidst the uncontrolled glee of the local Moslem magnates. The loss is computed at about £1200,000. It must be admitted that the Porte, in this instance, took drastic action by removing the Vali of the town, "for having neglected to take adequate measures to prevent the extension of the fire"; but like similar drastic actions, where a Turk is made "to suffer" for his failure in protecting the lives and property of Christians, the unfortunate Vali has had to undergo the penalty of being raised to a higher post.

V. By the latest information to hand, a second attempt at incendiaryism is reported from Amassia, but we are not in a position to give details, as an embargo has been placed on the Press at Constantinople against any comment on these fires—not a word is to be said about them.*

The authorities have taken no action to relieve the distress caused by these acts, which have deprived thousands of Armenian families of their homes and of their means of subsistence; and we can imagine the plight of the people when we consider that, in the midst of all this, even their bread-winners between the ages of 21 and 45 have been forced into the barracks, where they are expected to provide their own food and clothing. The economic life of the country is absolutely at a stand-still. Prices have risen enormously in consequence of the military requisitions of all kinds of commodities and food-stuffs; and the military clique, with Enver Pasha at its head, is playing into the hands of Germany, regardless of the destinies of the Empire and the welfare of its hapless population.

We cannot but feel that there must be a day of reckoning—and may it come soon!

* Since the above article was in print we have received information of another act of incendiaryism at Trebizond, where the bazaars were burnt down at the end of September. Owing to the rigorous censorship established by the Turks, no details are available.

The Catholicos and his People.

The influential Russian paper *Kurier* of Petrograd has an interesting article on the Armenian Catholicos and his people, and we are able to summarise it for our readers in an English translation :—

“ In consequence of the European war, the Catholicos of All the Armenians has made an appeal to his people, calling upon them to give their moral and material assistance towards the relief of those who are suffering through the stress of war.

“ It is a well-known fact that the Catholicos enjoys great authority, not only among the Armenians in Russia but also across the borders. Under the circumstances, when Turkey, under pressure from Germany, is rattling the sabre on the frontiers of the Caucasus, the call of the Catholicos assumes considerable significance. The unfriendly attitude of Turkey towards us is obviously based upon the action which our diplomacy has lately undertaken against her. There is no doubt that in the event of an armed conflict with Turkey, the supreme head of the Armenian Church will guide the Armenian forces in the manner that past examples have indicated ; and such a course will be compatible, indeed, with the common interests of both the Armenians and Russia.

“ The Catholicos, Gueorg V, has been on the throne since 1911. We have had the pleasure of seeing him in our midst here, and we admire his genial features and his stature, which is worthy of a patriarch. In the short period of his administration he has succeeded in justifying the confidence placed in him by his people ; and in his dual capacity of spiritual head and temporal ruler, he has vindicated the best traditions of the Armenian Church.

“ Fully aware of the needs of his people and conscious of the urgency of the moment, he did not hesitate to take the lead in the interests of his nation, thus winning the affection of his people and establishing his popularity. To him is due the initiative which was recently taken with regard to the Armenian Question in its latest development. It was at his request that our Government gave the Armenian Question its prominent place before European diplomacy ; and it is thus that the Catholicos has loyally followed the political precepts of his predecessors. These precepts have their origin in the Armenian Church itself, thanks to the efforts of a succession of brilliant Catholicos.

“ As early as the middle of the sixteenth century, the Catholicos Stephan betook himself to Europe to lay before the existing Powers the position of Christians living within the Turkish Empire. Since then the Armenian hopes in European Christendom have been to them a ray to illumine the brighter prospects that were hidden in the future.

“ In the historical life of the Armenians, the significance of the Armenian Church and of its devoted servants has not often been fully recognised by those who claim historical knowledge. From the earliest times down to the inroads of Turco-Tartar races, Armenia was an aristocratic country, which owed its development largely to feudal conditions. Her noble families were practically annihilated in their

struggles against Arabs and Turks, and such descendants as were left succumbed during the storms of the Moghul invasion. Then emerges the Church as the only national institution, with its moral weight to withstand the onslaughts of the destructive forces of the Turk. A long succession of magnificent figures of Catholicos and Church Fathers—moral to the backbone, peaceful and proof against all worldly temptations—stand out as glimmering torches of true Christian faith through the long vista of the blighting reign of the Crescent.”

The Russian organ then proceeds to recount the deeds of the Catholicos in the past, refers to their literary works, and to the democratic principles underlying the Armenian Church, whereby the people elect its head—a unique principle which is not common to any of the Western Churches. It is thus that the Catholicos, as the nominee of the people, represents their wishes and acts as their representative in the political affairs of the nation.

“ The periodical appeals addressed to European diplomacy by the Armenian Catholicos,” says the writer in the Russian organ, “ and to Russia in particular, have been looked upon by the Moslem powers as acts of treachery, and such appeals have largely been the cause of an increased measure of oppression, when it is noticed that the European Powers are failing to protect the victims. Such is the point of view of Turkish politicians of to-day who, though they have not the smallest grounds for suspecting his loyalty, still regard the actions of the Patriarchate at Constantinople with an unfriendly eye. According to all appearances, the Turks seem more bent on unearthing imaginary Armenian treachery than on steering wisely the ship of State. They are making a mistake in trying to seek for disloyalty among Armenians. No one possessed with a conscience can suspect the national loyalty of Armenians to whatever State that claims them as subjects. ‘ To give Cæsar’s to Cæsar, and God’s to God ’ is not a meaningless maxim for them. And yet through long centuries, and at this very moment, the sighs and the cries of the people, struggling in the clasps of tyranny and arbitrariness, are clearly audible.

“ How many fruitless appeals and complaints have been made against the brutality of the authorities ! How many petitions have been addressed to the ‘ fatherly ’ government of the Sultan ! And all these have not assisted in improving in the smallest degree the lamentable plight of the victims. And when the nation in its despair stretches out its hands towards the humanity of Europe, expecting from the Powers some measure of amelioration in its conditions, such a step should surely not be permitted to lead to reprisals on them. Armenian Reforms and the solution of the Armenian Question are compatible as much with the wishes of the Armenians as with the interests of the Turkish Government. The responsibility rests with the Turks for having complicated matters on several occasions by their opposition to reforms ; and thus it is that they have veritably created a political Gordian knot. Woe to them if the necessity arises of cutting this knot through with the sword ! ”

A Notable Church Dignitary.

There passed away at Etchmiadzin on September 25th (New Style), at an advanced age, His Grace Archbishop Soukias Parzian, who had been for long a prominent figure in all matters, national, ecclesiastical and educational, connected with Armenia. He was one of the oldest members of the Synod at Etchmiadzin, and the leader of the clerical conservatives.

Though as a learned man he rendered great service to literature by publishing at his own expense many Armenian classical works, and was himself an author of no mean capabilities, it was not by his learning and his literary labours that he achieved fame. What Armenians admired in him was his intense national and patriotic nature, his extreme conscientiousness, his steadfast adherence to what he felt was for the national good, and his unflinching and out-spoken advocacy where this was needed to uphold national interests, even though such action may prove distasteful to the ruling power. Indeed, it was his brave response to the call of duty in the face of danger that endeared him to Armenians, among whom his memory will long be cherished.

It was during the Galitzin reactionary régime in the Caucasus that he came into prominence. The policy of Russia was then to crush everything Armenian. It was on the recommendation of Galitzin that a decree was issued on June 12th, 1903, by which all Armenian Church properties were confiscated to the State. The Russian soldiers were already surrounding the Monastery of Etchmiadzin and seizing, by force of arms, the possessions of the Church. It was on August 16th at Erivan, a few hours' journey from Etchmiadzin, that all the church bells were set ringing, while some thousands of Armenians, with Archbishop Soukias at their head, began a march on foot to Etchmiadzin, singing hymns and national songs as they proceeded, while Soukias himself encouraged them with brave words. Arrived at Etchmiadzin, they were greeted with bullets from the soldiers. "May I not see my chief?" asked Soukias of a soldier who opposed his advance. In face of his determination, way was made for him, and at his interview with his chief, the highly-beloved Catholicos Mkrtitch Khrimian, he said: "I have come to let you know that the people are entirely with you. Keep up your spirits and defend the property that has come down to us from our fathers."

Demonstrations also took place in other towns, which left no shadow of a doubt as to the attitude of Armenians towards a spoliation which meant to them an act of the deepest sacrilege and which they could not but feel was levelled against their very national existence. Their Church and their nation are one, and he who tries to lay sacrilegious hands on the sacrosanct domain of the Church is warring against the nation itself. And it was under the reactionary rule of Galitzin that the patriotism of Archbishop Soukias brought him under



His Grace Soukias Parzian,

Archbishop of the Armenian Church,
and a Member of the Synod at Etchmiadzin.

Died, September 12th—25th, 1914.

suspicion, and he was twice exiled. But such action was in the end doomed to failure, and to the honour of Russia be it said that Armenians have, under a more enlightened Viceroy and the spread of more liberal views, enjoyed that peace and liberty which is all they need to bring out their love and loyalty to the nation that protects them, and enables them to utilise their efforts in the cause of civilisation. And the deceased Archbishop had no small share in bringing about this happy result.

Soukias never lost his martial and commanding spirit. Last year, when the nation was celebrating the 1,500th anniversary of the invention of the Armenian alphabet, no one who was present at Etchmiadzin could help noticing him as he stood there a prominent figure surrounded by admiring delegates. His towering presence, his resolute voice, his keen interest in current events and his strong views on the questions of the day showed no trace of flagging, notwithstanding his great age and his silvery locks.

Etchmiadzin has, indeed, lost an energetic, a picturesque and a patriarchal figure; and the Armenian nation a stout champion in the person of Archbishop Soukias Parzian.

“From London to Armenia,”

By ARAM RAFFI.

(Continued from p. 90, Vol. II.)

X.

IN VAN.

The Citadel in History—Amusing Assyrian Records—Hannibal as Engineer to an Armenian King—Our Visit to a Dying Bishop—A Remarkable Assembly—A Drama with a Bleeding Heroine—A reminder of Noah's Flood.

Movses Khorenatzi gives this description of the foundation of the citadel of Van in the latter part of his beautiful romance about Queen Semiramis and the Armenian King, Arra. Although there is nothing Assyrian in the style of its architecture, the origin of the citadel of Van was—for obvious reasons—attributed to the great Assyrian Queen. Semiramis, as a goddess, was associated with the Assyrian Ishtar, the Syrian Melkart, the Greek Artemis, the Roman Diana, and the Armenian Anahit. She was worshipped by the Chammian and Cushite races as a goddess who, by union with Moisture, gave birth to the power of production, so that to her were dedicated well-watered, fertile valleys, surrounded by high mountains. No images were made

of her. The places where she was worshipped were very high impregnable fortresses which, in time of war, were used for the custody of prisoners. Ancient eastern nations used to attribute to Semiramis the building of every great edifice whose origin and date were unknown, and Movses Khorenatzi has probably been guided by such traditions, though his description of the citadel is correct in many particulars.

It is now asserted that the architecture of this citadel differs so distinctly from the Assyrian and Chaldean styles that it must belong to an earlier period. The hieroglyphics also which are used in its inscriptions are older than those on Assyrian and Chaldean buildings. Some archæologists go so far as to say that they date from a period before the Armenian immigration, but of this we will speak later.

Of modern travellers, Prof. Frederick Edward Schulz, sent out by the French Government in 1827, was the first to make a journey for the sake of investigating the antiquities of Van. After spending two years in the prosecution of this laborious task, he was, unhappily, killed by Kurds in 1829. Fortunately his reports and other papers were preserved and published some time after his death. Among other things, he made an elaborate study of the citadel, and gives a very exhaustive description of it.

He says that he did not find there any pictures or images such as are generally found in old Assyrian palaces. The most beautiful of the things discovered were the rooms cut out of the rock, communicating with one another. The most striking thing about these rooms was the firmness and the glistening appearance of the plaster of which the walls were formed.

The name of Van is mentioned in many Assyrian hieroglyphic inscriptions in connection with Armenian Vannic Kings.

In the 9th century B.C. the Assyrian monarchs, becoming more powerful, entered on a career of conquest, in order to extend their frontiers. At this period the kings of Nineveh made continual attacks on Armenia, but the mountainous character of the country and the bravery of the inhabitants prevented them from penetrating very far. Van was the constant object of their attacks.

* * * * *

There is an amusing element in the records of the Assyrian kings regarding their wars against Armenia and other places, which is not unlike some more modern war reports, wherein each belligerent claims the victory over the other. This is what the Assyrian monarch, Assur Nazir Haban (1882-57 B.C.), says about one of his "victories" over the Armenian kings: "They fled to the impregnable mountains that I might not be able to get at them, for the mighty summits were like drawn swords pointing to the skies. Only the birds of heaven, soaring on their wings, could reach them. In three days I was there, spreading terror in the places where they had taken refuge. Their corpses, like autumn leaves, filled the clefts. The rest escaped to the distant inaccessible heights."

The next year's record is a repetition of the history of the same king in conflict with the same people in the same part of the country, except that the valour of the Assyrian monarch is even more emphasised. The year after, he records another campaign in the same region, adding that he has cut off the heads of 260 warriors and made them into a column. The same thing is repeated year after year, with fresh additions each time, *e.g.*, he reports, as the result of one campaign, that he has taken 200 prisoners and cut off their hands. After his death, several of his successors repeat the same things. The obvious conclusion is that they made repeated attempts to conquer the Armenians and were defeated again and again. But, in other respects, these records are highly interesting. They furnish historical evidence of the position of Armenia at the time when they were written, *e.g.*, we get highly valuable information from the records of King Sariukin. "Illusun of Van," he says, "being aware of my campaign, fortified himself in the valleys of the high mountains. I conquered the towns of Izipia and Armid and many great castles. From the court I took 215 prisoners. I also took 55 walled cities, only 8 being insignificant. I also took the citadel and several strong forts. Those towns which Illusun had taken from the King of Ararat (Urardu), 22 in number, I united with Assyria." The most important thing in this record is the mention of such a large number of walled cities and towns in Armenia. This shows that, at that time, Armenia had attained to a high degree of culture, possessing walled cities and towns that were considered of importance by Assyrian monarchs. Other records show that these places were real towns ranking high in their time, not mere villages.

It must also be borne in mind that these records refer, not to the whole of Armenia, but only to a certain principality. This is important as Herodotus, Xenophon and other Greek historians make little mention of Armenian towns, although they say a great deal about Armenian kings and princes.

Tigranes the Great brought Armenia more in contact with distant foreign countries. In his time the country of Armenia began to be considered of some importance by Greek and other historians. Some of these historians give interesting details of Armenian towns. Strabo says about Artaxata (Artashat) that it was built upon a design which Hannibal gave to king Artaxes (Artashes), who made it the capital of Armenia. This town is situated upon an elbow of the river Artaxes, which forms a kind of peninsula, and so is encompassed by the river as with a wall, except on the side of the Isthmus, but this Isthmus is secured by a rampart and a good ditch.

Tournefort, the famous French botanist, who travelled in Armenia in the 17th century, exclaims, in reference to this fact: "Who could have imagined that Hannibal would come from Africa to Armenia to be engineer to an Armenian king? But so it is," and he expresses regret that he missed visiting this place.

Plutarch confirms the record about Hannibal, saying that this famous African, after the defeat of Antiochus by Scipio Asiaticus, fled

into Armenia, where he gave Artaxes much good counsel, and among other things advised him to build Artaxata in the most advantageous situation in his kingdom. It seemed as if Lucullus were about to besiege this place in order to force the successor of Tigranes to a battle, but the king of Armenia came and encamped on the river Aramias in order to dispute the passage of the Romans.

It is supposed that the Aramias is the river of Erivan.

The object of this historical summary is to convey the idea of the importance of ancient Armenian towns, in general, and of Van in particular. But the continuation of this disquisition would interfere with the progress of my narrative so I will leave history for the present and return to my travels.

* * * * *

Like all well-mannered travellers, we paid our respects to all the authorities in Van, and my companions were entertained by the Vali, the foreign Consuls, and the missionaries. These are the official sources of information as to the state of affairs, to whom European travellers always resort, as they find the people of the place as uncommunicative as the Sphinx. But it was not so with my companions. One of the missionaries said to us: "If you want to know the truth, see the officials first, then the young Turks, then the Armenian revolutionaries; visit some peasants if you can, both Mohammedan and Armenian; then you can judge for yourselves."

Everybody was very polite and seemed much interested in our visit; the Vali, the Consuls, and the missionaries appeared greatly attracted to my friends. Besides giving them cordial hospitality, they paid them frequent visits, freely expounding their views to them; in several cases the statements of one visitor or host contradicted those of others. The Vali is still a puzzle to me—he declared himself the very embodiment of enthusiasm for a regenerated Turkey, and—what is more—he professed to believe that, in twelve months' time Turkey would be quite another country, and that the authorities and all connected with them were sincerely working towards this end. What was incomprehensible to me was that, at the time of our visit, a considerable number of Armenian revolutionaries believed in his sincerity, though others looked on him with suspicion; but, judging by what he said and the way in which he acted, the Vali of Van was, at best, a good Machiavelli.

* * * * *

I had great hopes of the Armenian bishop of Van, Hovsep Saradjian, whom I knew well when he was in London, as a member of a mission, sent by the Catholicos, to urge the enactment of Armenian reforms. He had previously held the Armenian episcopate in America for many years and had also filled that office in Persia, acquitting himself in such a way that he had an excellent reputation as an administrator. I expected that he would give us many instructions

as to the best way of continuing our travels, but, to my grief, when we paid our visit, we found him in a dying state. He was lying in a large house; the spacious halls and long passages seemed very gloomy and cold, producing quite a sepulchral effect. A dying man could not have chosen a place more appropriate to his condition, yet this huge edifice had been placed at his disposal by a rich merchant. In this state of affairs it was impossible for us to stay more than a few minutes, but the dying man exerted all the strength he had left to utter some words of welcome to my companions and to wish them good luck. When they expressed their great sorrow at his condition, the bishop replied in English, with placid indifference: "It can't be helped," and proceeded to give advice about the journey. Almost the last words he spoke were: "Have you seen the Vali?" We replied "Yes," and without waiting to hear our impression, he said—again in English—"The Vali is a smart man." I agree with the bishop; the Vali is a smart man, and—what is more—all Turkish Valis are smart men, but what does that smartness imply? and of what benefit is it to the people?

With expressions of anxiety for his recovery, we took our departure, a feeling of deep sadness pervading our minds. Soon after we heard of his death.

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The next day, after paying some official visits, we went, by invitation, to a large social assembly. This was not an exclusive gathering, but included people of all views and parties. The large room in which the guests met was adorned with drawings, paintings, photographs, and picture post cards, representative of the genius of all nations, the subjects being historical, consisting, for the most part, of personalities and events relating to Armenia. An oblong table occupied the whole length of the room and was covered with an abundant supply of pastry, fruits, confectionery and other refreshments, including wines of various kinds. My companions received a very warm welcome. Their healths were drunk with acclamations and very fervent speeches were made. There were several Armenian ladies present, and some of the orators said: "At least our race has attained to this degree of civilisation, that our women are not hidden and are our equals." As if to emphasise this assertion, a fair lady made a telling speech. My companions were much pleased with the whole procedure, and their speeches greatly impressed the company. This was a general welcome from the people of Van to my fellow travellers. The proceedings lasted some time. My companions, having another engagement, were obliged to take leave before the conclusion of the entertainment. I was asked to stay and consented to do so. The proceedings now became less formal. We all talked in Armenian and in a more intimate way. This lasted till the small hours of the morning, and we had been there since a little while after mid-day dinner; yet the time passed so pleasantly that it seemed quite short.

It was a merry company. Yes, but there were no songs, no dancing, no music, no card-playing or other games, there were not even jokes or any other frivolous pastimes, but to say that it was dull or savoured of the lecture-room would be untrue, for it was, as I say, a merry company. Although we talked of very serious matters, yet there was no heat in the discussions, in spite of great differences of opinion. There was a general harmony, produced by mutual respect, which made the whole affair, not tiresome, but, on the contrary, most enjoyable. It was a remarkable colloquy. There were present representatives of various parties and also people belonging to no party, all of whom, under other circumstances, would have been very touchy when dealing with matters on which they held strong views, but now they were discussing, not from the party standpoint, but as if for the sake of studying the question.

What had produced this effect? Was it the presence of my companions, or was it the general desire to get at the truth and to find the elixir that would impart new life to a suffering nation? I do not know, but there was an exaltation about the whole re-union, something even dramatic, recalling a Greek tragedy or a problem play, the heroine of which was bleeding; the problem being to heal her wounds. It was this that imparted gravity and spirituality to the atmosphere, as if each of us were an actor performing a part in a solemn drama. But a drama it was, not a plot or a conference for the attainment of any practicable object. Whatever was said was merely for discussion's sake.

Here is one dialogue:—

A. The promises given for the ameliorations of Armenia are of 35 years' standing, and they have come to nothing and probably will come to nothing. Is it not time now to think of self-defence? It has never entered the mind of any Armenian to make any movement against the Turkish Government. The whole question lies in this, that, as the Turkish Government either cannot or will not protect Armenia against Kurdish attacks, the only resource left to us is to defend ourselves.

B. Yes; we are all for self-defence; nobody would be against it, because, even if a man commits murder in self-defence, he is acquitted. A nation is in the same situation as a man. The nation is attacked as one, and it is only just that it should be exempt from blame for anything it does in self-defence. We agree with what you say, but give us arms to defend ourselves. There are no means of obtaining them and we are poor; the enemy is numerous and we are few and scattered compared with them.

C. Yes; all this is very well, but our people are poor and economically distressed. Show us a source whence we can procure arms. Give us arms and we will use them.

D. How is it possible to form any organisation for the free distribution of arms? Even if parties have done so in the past to a limited extent or will do it in the future if certain contingencies should

arise, no good will come of it, because a thing that is obtained gratis has no value and will become a source of mischief. Notwithstanding economic distress, our people could manage to find money for the purchase of arms.

A. Have we not evidence of this before our eyes? Don't we see that they are able to provide themselves with food and clothing? Do they not maintain priests and schools? Do they not spend money on their pleasures? Are their weddings less costly? Have women ceased to wear jewellery and fine dresses? and, what is more, do not our people pay millions of pounds in taxes to the Government? If these things are indispensable, arms are even more so.

E. (of Mush). Yes, that's quite true. Even in Mush, which is the proverbial beggar of Turkish Armenia, how many pounds are spent on liquors! The poorest peasant, if he loses one of his oxen, by hook or by crook, finds the money to buy another.

A. Yes, yes—and are arms less indispensable than cattle? and shall we only devote to the purchase of arms the money that is not wanted—for other purposes? Poverty and economic distress are not valid arguments against procuring arms.

D. You must go to the root of the evil. Let us frankly confess that we have not yet learnt the lessons we ought to have learnt from our bitter experiences. Our instinct of self-preservation has not yet been adequately developed by the dangers to which we have been exposed, but still remains weak. No; poverty is not the reason.

B. This is only fine talk. Is it practicable to procure arms even if we had the money? You seem to have forgotten that this is Turkey. The privilege of bearing arms is reserved for the Kurds; Armenians are only allowed pocket knives, and small ones at that.

A. Yes; it is practicable.

B. and C. Well, will you tell us where we can buy arms?

A. Is it not an open secret that Lazos, Turks, and even the officials are selling arms of all kinds in certain out-of-the-way quarters? I know that these people—as sellers—do not discriminate between Moslems and Armenians; they sell to whoever pays. Whose fault is it that, while the Moslems distinctly understand the value of arms, and, somehow, from here, there and everywhere scrape money together to buy them, Armenians have devoted themselves to peaceful pursuits and only discourse on the means of getting arms for nothing.

D. That's quite true. If Armenians really want to arm, they can procure weapons in almost incredible quantities from Kurds and Lazos; and these are not inferior articles of local make, but rifles manufactured in Europe by the most approved methods. Money is a very strong persuasive, even the most fanatical of Turks yields to it, as well as officials and Lazos. Moreover, the last-named are not well-disposed towards the Turkish Government.



C. But even supposing that arms can be procured from Turks and Lazes, the price will be extortionate.

A. "Aye, there's the rub," as the English poet says, or, as Armenians say, "*Aistegh é tagnuvatz shan glukhe*" ("Here is buried the head of the dog"). The Armenian does not want to pay a high price; he is waiting till he can get arms cheap; his commercial instincts are alert. You have put the finishing touch to the picture.

F. (An Armenian resident in America.) I have come from a practical country, and I look at things merely from the practical point of view. Regarding the matter thus, and granting B's and C's objections on the score of poverty, granting also that A, D, and E, are not quite justified in expecting Armenians to devote to the purchase of arms money they need for buying food and other indispensable necessities, I yet see that there are means of getting arms without resorting to extreme measures. Let us suppose that in America there are only 50,000 young Armenians, and the same number in Russia and in Rumania, Egypt and Bulgaria, taken together this will make a total of 150,000. Nearly all these have homes, parents, families, brothers and sisters in this country. They all send home part of the money they earn. If one-tenth of this 150,000 directed, only once in their lives, that, with part of the money they sent, a weapon should be bought, then it might be said that the question of Armenian self-defence was solved.

E. Yes, and there are also other means, but we have only learnt to weep and lament, and expect others to come and save us from oppression. No; we must show more will, and be more eager to sacrifice ourselves. To arm is easier than many think. Besides, we are not plotting against the Government; we are not planning a rising, on the contrary, we should be assisting the Government to maintain order, and our conduct is quite regular; hitherto we have left it to the Government to keep order, and we shall do so again if in the future the Government shows itself equal to the task, but we are face to face with realities; and the fact is, the Government at the present moment is unable to control the turbulent element. And have we not asked the Vali to furnish us with arms for self-defence? Has he not, though reluctantly and to a very limited extent, acceded to our request? Have not some of our villages provided themselves with arms voluntarily and at their own expense? The Kurds well know they have, and they keep clear of these villages.

A. Who talks of risings, plots or revolutions? If Kurdish brigands come in a band and attack an Armenian village, killing several of the men, is it a revolution if the survivors defend themselves with arms, especially when the Government has no troops on the spot to defend them?

D. There is another point to consider. Armenians, by their own will have accepted conscription, and by this time we must all be aware that the Government has war-like intentions. Now, the Kurds will

not voluntarily submit to conscription, and, should the war be directed against a Christian Power, and should the Turks be defeated, there is no doubt that the baser elements will avenge themselves upon us as Christians. On the other hand, our soldiers being in the field and the Kurds at home, our women will be at the mercy of the latter, so the Armenians in every place must refuse to submit to conscription unless the Kurds are compelled to do the same.

I need not prolong this dialogue. Further discussion showed that everyone present was willing to support the Turkish Government in carrying out reforms. When one remembers how much these people have suffered and how often they have been deceived and disappointed, one wonders at the absence of vindictive feeling and their willingness to co-operate with the Government and to remain on terms of friendship with antagonistic races, but one wonders more at the blindness of the Turkish Government in not seeing who are their most faithful subjects. The drama was drifting to its end. The war-like spirit of its commencement had subsided into acquiescence in things as they were. Although the play was over, the wounded heroine still lay bleeding and no remedy could be found to heal her wounds.

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Hardly had I reached the threshold when I noticed that rain was falling in torrents. I was somewhat taken aback; I had seen nothing like this before; there was no trace of the street; it had become a river. Under these circumstances, one learns to realise the Flood and Noah. My friends helped me to find my way and the whole company was marching in close formation, so as to help one another, but we were all drifting from one side to the other, not so much because of the waves now rising as because of the mud and stones which these waves had washed up. Before us marched one with a lantern in his hand, for the streets were not lighted.

A kind of depression came over me. Here I was, quite helpless and 1,000 miles away from civilisation, no railways to furnish means of escape, tasting the severity of Nature, and exposed to the danger of attacks from the Kurds. One becomes selfish, perhaps, under these circumstances, not considering that all the inhabitants of the place are constantly subject to these risks.

(To be continued.)

Turkey and Her Evil Genius.

Anyone wishing to fathom the policy of the Turks at the present moment is reduced to a state of bewilderment. Here is a State which has everything to lose and nothing to gain by entering a conflict which is no concern of hers, and yet the German blandishments have so magnetised her as to make her quiver on the brink of national suicide. It is impossible to understand the infatuation that has possessed the minds of the Committee of Union and Progress, and we await in hourly expectation to see the Turks beguiled into the path of destruction which is being made smooth and wide for them by their German friends.

Soon after the middle of September the British Admiral Limpus and his staff took their farewell of the Turkish fleet, and since then the Germans have had absolute possession of the Turkish war vessels. The evil consequences of permitting the Goeben and the Breslau to escape into the Dardanelles soon began to be apparent. The Turkish fleet is now said to be manned and controlled by Germans, and possible contingencies will alone show how the Allied Powers will look upon the status of such a fleet at the crucial moment. The scraps of information that have come through show that the Goeben and the Breslau have had gun practice in the Black Sea; that they have convoyed German merchant ships laden with food-stuffs and munitions for Constantinople; and that they have even come into conflict with Russian war-ships, though of this last item of news there is no confirmation. Then again we hear that Roumania has held up between Bucharest and Giurgevo a train of 150 trucks laden with munitions and other material for Turkey, and has refused to allow the train to proceed in spite of German protest. Furthermore, it is stated on good authority that big German guns have arrived at their destination for the fortifications of the Dardanelles; that a submarine has been received in parts to be fitted up on the spot; and that German gold has been supplied to Turkey to enable her to complete her preparations.

With German activity in the military and naval spheres; with the mobilising of Turkish troops in Armenia and Syria; and with the closing of the Dardanelles, we have all the elements necessary for a conflagration in the Turkish dominions. These are all levelled mainly at Russia and Great Britain; and Greece, too, is showing feverish anxiety as to the trend of events. There are ominous rumours that there is a breach in the friendly relations between Turks, Russians and French at Constantinople, and that the Russians have already removed the archives of their Embassy to Odessa. It is reported, too, that the French newspaper "Stamboul" has been suppressed by order of the military authorities. Turkish and German agents have been scattering proclamations in Persia for a "holy war" against Russia, France and Great Britain; while Turkish officers have been instigating a rising of Kurds against Russians on the frontiers between Turkey, Russia and Persia. A propitious moment has also been seized to do away with the Capitulations, and novel claims are advanced in this connection.

All these are acts which will not be forgotten by the Allied Powers when the day of reckoning comes, whether Turkey enters into the European war or not. They are an object-lesson which will settle for ever the estimation of Turkish sincerity and good faith. The British Ambassador at Constantinople has addressed a circular telegram in plain language to the British consuls throughout the Ottoman Empire, placing before them the true position of affairs, and this has not made an agreeable impression in Turkish official circles. In the English Press weighty articles have appeared reiterating past warnings to Turkey as to her attitude, but we think she is too deeply compressed within the tentacles of the German octopus. We reproduce one only of these articles, that from *The Times* of September 30th:—

ALTERNATIVES FOR TURKEY.

When last we wrote upon Turkey, at the end of August, we placed before her very clearly the choice which she has to make. She must either listen to the counsel of the Entente Powers, or throw in her lot with Germany and Austria-Hungary. In the first case the Allies offer her a guarantee of the integrity and independence of her possessions, valuable financial assistance, and liberation from the economic yoke which Germany has imposed upon her. In the other, they tell her frankly that they will take the fullest advantage of the successes which their military and naval strength assure them in a contest with her. The alternative is in her own hands. The Allies offer her their friendship and their support on condition that she preserves her neutrality in the European war, and that she does not attack her Balkan neighbours. Germany, on the other hand, calls upon her to attack the Allies, and create diversions in Egypt, in the Balkans, in the Caucasus, and possibly in North Africa. Hitherto she has been halting between these two policies. She cannot halt between them indefinitely. She has taken of late a series of steps, none of which is in itself conclusive, but which viewed collectively appear to indicate that she intends to throw herself into the arms of Germany. As a sovereign State that is her indisputable right, but before she makes a decision which will be irrevocable we desire once more to warn her plainly that to join Germany is to expose her Empire to dismemberment and ruin. We are confident that in the long run the Allies will be the victors in the European war, and that their victory will be complete. If, as we believe, this expectation is fulfilled, they will not spare Turkey the just punishment which wanton intervention in a struggle that is not hers will bring upon her. Her ill-knit Empire is open to attack by sea and by land in many directions. It includes possessions which each of the Allies may reasonably desire to annex or to assign to the minor States which prove amenable to their advice, and populations whose disaffection towards the rule of the Committee and whose aspirations for self-government are notorious. Respect for subsisting treaties and a wish to prevent the extension of the European war have led the

Allies to promise Turkey a great reward for standing aside and keeping at peace with the Balkan States. But if she attacks either, they will not forego the uttermost consequences which victory may bring them. They will break up the Turkish Empire, or allow others to break it up, should they deem its destruction to their advantage, as almost certainly they will do. We have neither the right nor the wish to dictate to Turkey. We owe it to her, as an old friend, and we owe it to ourselves, to put before her in blunt and unmistakable terms what the policy of the Allies will be if she treats them as enemies.

We need not discuss all the recent acts of the Turkish Government which have made the Allies suspect that she intends to join their foes. She has affected to abrogate of her own mere motion the whole series of treaties which regulate the rights of European subjects in her dominions. The immediate result of the measure should be a warning to her. It reconstituted at once the Concert of Europe *ad hoc*. Germany was the first Power to protest against this Oriental application of the "scrap of paper" doctrine, and the United States of America added their voice to that of the Concert. This proceeding may have been mere bravado, intended in reality for domestic effect, although the closing of some of the post offices maintained by the Powers under the Capitulations suggests that the Committee really mean to treat these compacts as a dead letter. The closing of the Dardanelles, however it may be excused, is another ominous sign. The interruption of the negotiations with Greece and the dispatch of Burhan-ed-Din, a son of the ex-Sultan Abdul Hamid, to Albania as nominal leader of the Moslem insurgents do not suggest pacific intentions. The presence of some 2,000 German fighting men in Turkey is yet more significant. They include a large number of non-commissioned officers, gunners, and artificers, and many of them have arrived since the outbreak of the war. Then there is the ambiguous and prolonged hospitality extended to the Goeben and the Breslau. There are the "purchases" by Turks in Constantinople of cargoes of flour from Rumania, which are resold to the Deutsche Bank and then sent by railway to Germany through Sofia and Bukarest. Finally, there are the mobilisation of a large force in Syria—said to amount to 120,000 men—the forced contributions from the Syrians, and the active campaign of intrigue in Egypt. As we have said before, the military authorities in Egypt know all about this precious scheme, and are ready to deal drastically with the emissaries engaged in it should occasion arise. We only mention it again as one amongst the many circumstances which are leading the Allies to mistrust the purposes of Turkey. There is still time for her to explain them away and to set her face resolutely towards the path of peace to which the Allies invite her. But the "sands are running out." She must decide soon, and upon her decision rests her future as an Empire and as a nation.

Armenian Ladies' Guild of London.

In our issue of last April, we gave a full account of the formation and the doings of the Armenian Ladies' Guild of London. We described their meetings, and the output of their work during the winter months for orphan children in Armenia, and stated that our Association had undertaken the despatch of the garments to the right quarter for distribution among Armenian villages that were most in need of them. The first consignment, consisting of 154 garments, was sent to the Catholicos at Sis for distribution in the villages under his jurisdiction. They were consigned to Mr. R. Selian, at Mersina, who writes:—

"One package containing 154 garments for children has safely arrived. Though the contents were subject to Turkish Customs duty of between two and three pounds, an explanation to the authorities, that the goods were intended for a charitable purpose, has induced them to permit their entry free of duty. Other small contingent charges, as well as the freight to Sis, I have defrayed personally as a donation towards your guild. The package was forwarded without delay, with the following letter to his Holiness Sahag, Catholicos of Sis: 'Holy Father,—Having received from the Armenian Ladies' Guild of London a package containing 154 children's garments, I have, under instructions, forwarded the same to your Holiness for distribution among the needy Armenian orphans of your diocese. It has been despatched by rail to Adana, whence it will be taken to Sis. Enclosed is the bill of lading, and I also beg to mention that under a special permit from the Port Authorities, the goods have been passed through the Customs free of charge.'"

Our thanks are due to Mr. Selian, of Mersina, for his kindly and generous co-operation in enabling the work of the Armenian Ladies of London to reach those little ones, whose appreciation in the coming winter months will, we feel sure, be ample recompense for the labour of love so whole-heartedly bestowed.

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With the approach of winter, the Guild has set to work again with praiseworthy promptitude to start their labours for the supply of more comforts for those thousands of destitute children and others who will gradually learn to look forward in their distress to the ladies of London as their guardian angels.

The Guild met on October 14th at the office of the Armenian United Association, which was placed at their disposal for the purpose, in order to elect their new committee for the year, and also to discuss

the arrangements for the work of the forthcoming season. In spite of the unfavourable weather, there was a goodly muster of members. The Committee of the past year was unanimously re-elected, and is composed as follows :—

Mrs. Gudenian, *President*.
 Mrs. Mosditchian.
 Mrs. A. P. Hacobian.
 Miss Lily John, *Hon. Treasurer*.
 Miss Pauline Aganoor, *Hon. Secretary*.

The President of the Guild read an interesting report for the past year, which we have been privileged to peruse. After recounting the details of the work done, and the manner of its disposal, the members were congratulated on the success of their initiative, which has brought to them sympathetic help from distant lands, and raised their hopes of doing good beyond their expectations. The Guild which had to make a beginning last year, starts its second year of operations with over £50 in hand, a goodly portion of this having come from lady friends in Java since the close of last season's operations. There is, however, much work to be done, and the larger the funds, the better scope there will be for meeting distress. In this connection the President's words may be aptly quoted :—

“Ladies,—No matter how small or large our help may be, in the intentions of our Guild lies the sublime thought of charity. In order to realise its blessedness to the full, let your imagination play for a moment upon those little innocent, helpless and destitute children of Armenia, deprived of all human kindness, even of mothers' and fathers' care, with hardly any clothes to cover their tiny bodies, and exposed to the rigour of the elements—think of them pleading with trembling hands and tearful eyes! What is more blessed than to bring a little smile on their sad childish faces? Our little help may do that. Ladies of the Guild, let us do all we can to gladden these unfortunate ones.”

We are asked to say that donations, however small, for this work of love will be received and acknowledged by

Miss Lily John, 50A, Palace Road, Streatham Hill, S.W., and
 Miss Pauline Aganoor, 16, Pembroke Square, Kensington, W.

And we are also asked to notify that the sewing meetings of the Guild will be held at the office of the Armenian United Association, 44, Queen's Road, Bayswater, W., from 3 to 6 p.m. on Mondays, November 2nd, 16th, 30th, and December 14th. After that there will be a short break over Christmas. The place and dates of meetings in 1915 will be announced later.

The Prince of Wales's National Fund.

It was announced last month that, in spite of individual subscriptions from Armenians having been already sent direct to the Prince of Wales's National Fund for the relief of distress caused by the war, the subscription list started by The Armenian United Association of London was eminently satisfactory. Up to the date of our going to press, a total of £268 15s. 0d. has been collected. Of this amount, a first instalment of £250 was remitted by cheque to H.R.H. the Prince of Wales at Buckingham Palace on October 3rd, with the following covering letter :—

“The Armenian United Association of London respectfully tenders to the National Relief Fund of His Royal Highness the Prince of Wales a cheque for £250, representing the first instalment of a donation.

“The small Armenian colony of London, in deep gratitude for the peace and security which its members have ever enjoyed under the British sceptre, prays for the full success of the Allied Forces, and offers this contribution from its members towards the relief of the terrible distress which so huge a conflict must inevitably entail.”

It was duly acknowledged on October 6th in the following terms :—

“I am desired by the Prince of Wales to express His Royal Highness's sincere thanks for the donation of £250 which you have so generously given to the National Relief Fund.

Your obedient servant,

F. M. PONSONBY.

The Armenian United Association of London.”

Our list is still open for those who have not yet contributed, and we feel sure that a further substantial amount will represent our second instalment towards meeting the distress inseparable from the gigantic efforts so laudably undertaken by this country for the ultimate establishment of peace and freedom among the nations of the world. Let us bear in mind our good fortune in being in a position to share in the security of this island home; nor let us forget that, if we are unable to use our strong right arm in the defence of that home, it is at least the duty of those who suffer least to give most freely. We subjoin a list of the contributions already received :—

	£	s.	d.		£	s.	d.
Aganoor, The Misses ..	0	10	0	Hacopian, A. P. ..	50	0	0
Agopian, A. ..	1	0	0	John, J. M. ..	1	0	0
Andreasian, O... ..	2	0	0	Kehyaian, H. ..	0	10	0
Apcar, Mrs. T. S. ..	2	2	0	Kendjian, A. ..	1	0	0
Arathoon, T. ..	5	0	0	Mackertich, A. S. ..	10	0	0
Arslanian, D. ..	2	0	0	Missirian, A. ..	1	0	0
Arzeian, S. M... ..	1	0	0	Mosditchian, H. N. ..	2	0	0
Balthazar, S. ..	4	0	0	Nevshehir, D. H. ..	0	5	0
Benlian, A. ..	0	10	0	Paul, T. ..	50	0	0
Benlian, E. ..	3	0	0	Shahinian, H. ..	2	0	0
Boyadjian, A... ..	2	0	0	Stephens, S. P. ..	50	0	0
Carapiet, C. G... ..	2	0	0	Vosguertchian, O. ..	1	0	0
David, Mrs. T. R. ..	0	10	0	Zorab, A. M. ..	50	0	0
Donchian, D. ..	2	0	0	Zorab, Miss H. ..	0	10	0
Ekizler, Z. H. ..	1	0	0	" R. P." ..	1	0	0
Essefian, H. ..	0	10	0	" S. S." ..	0	5	0
Gregory, G. M. ..	1	1	0	" A Friend " ..	0	2	0
Gudenian, M. K. ..	2	0	0				
Gulbenkian, B. S. ..	15	0	0				
Gulbenkian, Mrs. M. ..	1	0	0				
				Total	£268	15	0

Literary Section.

Reviews and Notices.

"TRAVEL AND POLITICS IN ARMENIA." By Noel Buxton, M.P., and the Rev. Harold Buxton; with an Introduction by Viscount Bryce and a contribution on Armenian History and Culture by Aram Raffi; with Illustrations and Map. (Smith, Elder. 5s. net.)

We have already, in our issue of last June, given a review of this work, but we turn to the subject again for more reasons than one. The book has excited general interest and has been noticed in full terms by almost every newspaper and review in this country; and though all reviewers have not seen eye to eye with the authors' solution of the problem, yet they have all rendered their due meed of praise for the genuine efforts towards the tackling of a problem which has baffled European diplomacy for many decades. Our reasons for reverting to the subject and bringing the work to notice again are, (i) that the outbreak of European war and its ultimate results will radically alter the conditions under which the European Concert has hitherto acted;

(ii) that the great principle of the sanctity of national obligations and the rights of small nationalities has received so striking an impetus that it is bound to react on Armenia itself when the final settlement of the present conflict is reached; (iii) that the Russian "bogey" of the past is not to be dreaded under the altered conditions of to-day; and, as we showed in our last issue in the article entitled "Russia the Liberator," if she is sincere in her efforts to unite dismembered Poland, we do not fear her ability to mete out, with the help of the other civilised Powers, the same measure of justice and right to a distracted and dismembered Armenia.

The book under review was published some months ago, and we feel sure its authors will realise the change in the political atmosphere of the world in the interval; nor do we doubt that their self-denying interest in Armenia will take them a step further and induce them, in their continued championship, to plead that the unity and self-government of Armenia under Russian, or under combined European, protectorate is as sacred to the four millions of Armenians as is Polish unity to the Poles. The subject has clearly not suffered from the flagging of interest, for we see articles still appearing on the book, one headed "The Cause of a Small Nation" in the columns of *The Westminster Gazette* so late as October 7th, wherein the writer would seem to show a predilection for the opinions we hold, and we know that paper to be the organ of sound Liberalism.

We give below reviews and criticisms affecting the work which we feel are of interest at the present moment:—

I. An original contribution from the point of view of an Armenian who has had ample opportunities both in a private and an official capacity to feel the pulse of the Armenian population of the Turkish vilayets, and to give expression to opinions backed by knowledge.

II. The article from *The Westminster Gazette* to which we have already referred.

III. An amazing letter from one who signs himself Isidore Morse, which appeared in *The Asiatic Review* of August last. We do not feel we have lost anything by our ignorance of this gentleman's individuality, and when the article appeared we treated it with the contempt it deserved, as coming from one whose ordained duty it seemed to us was to magnify the Turk and to vilify the Turk's victim. His taunt against Armenians of being "some millions of petty shopkeepers" we can view with equanimity as borrowed from a similar taunt which has frequently been levelled against the British by those who are jealous of their capabilities. Our excuse for giving the letter a place in these pages is that it forms the text for a scathing reply, which we give as

IV. This will be found in the October number of the same review, and is from the pen of Miss Felicia R. Scatcherd, whose castigation of Mr. Morse will we trust clarify that gentleman's vision—or, as Miss Scatcherd pithily puts it, "if Mr. Morse, as an Englishman, does not blush when he re-reads these criticisms he is past praying for."

I.

(From the point of view of an Armenian.)

Since 1878 the Armenian Question has been one of the festering sores on the European body politic; and there is no doubt that the main victims of this "Question" have been Turkish Armenians. In its treatment of the subject, the diplomacy of the European Concert has, on more occasions than we care to recall, proved its bankruptcy, the Powers having carefully managed to abstain from coming into actual grips with the solution.

Owing, apparently, to Armenia's distance and isolation from European centres, and also to the small inducement towards material interests which it at present offers, the Armenian Question, up to quite recent times, has not even been placed in its true light before the British public. There have been, indeed, travellers and writers, but how many of them have probed the deeper issues involved by their observations? Impressed only by glimpses at the manifestations of daily life, such as it appeared to them, they have insisted upon the negative and scarcely true aspects of the character of the whole race; some of them have even neglected to note the fact that Armenians living on their native soil possessed, in their ideals and their outlook on the world, little in common with their fellow-countrymen in Constantinople, or in the coast towns of the Levant, who are occupied mainly in trade and commerce.

It is within recent years in particular that some genuine attempts have been made by men of a wider range of outlook to approach the Armenian Question from an objective point of view; and we welcome the work before us, *Travel and Politics in Armenia*, as likely to supply an effective basis for a thorough discussion of the problem. The most interesting portion of the book, from the point of view of an Armenian, is Mr. Noel Buxton's proposed solution of the Armenian Question. He is one of the few public men of this country who has laid his finger on the wound. After a careful analysis of the moral, economic and social aspects of the situation affecting Armenians under Turkish rule; after comparing their lot with that of their compatriots across the frontiers; and after reviewing the lessened importance of the strategical and commercial value of the Armenian table-land from the point of view of British interests, Mr. Buxton, as a way out of the deadlock of conflicting possibilities, reaches the conclusion that Russian intervention is the only feasible solution. This proposal of his for rescuing the Armenians from an intolerable yoke is said to be supported by the opinions of various classes and parties of Armenians, who, it is asserted, have undergone a great change in their views with regard to Russian rule—no doubt from a feeling of despair at the doings of the European Concert.

Every Armenian owes, indeed, a deep debt of gratitude to both Mr. Noel Buxton and to the Rev. Harold Buxton for their frank treatment of the subject, and for their genuine effort towards unfolding

the tragic conditions under which Turkish Armenians have existed. Their travels, however, extended to a portion of Van alone of the six vilayets. Had they gone towards Mush, Sassoun, Sairt, Diarbekir, etc., they would, we feel sure, have been presented with opportunities for gauging in a broader aspect the true feelings of Armenian country-folk who inhabit the mountains and plains of those regions.

The present writer's personal experiences may possibly throw some light on these feelings. In the spring of 1907 some 120,000 Armenian peasants from the vilayets of Bitlis and Erzeroum, unable to bear any longer the burden of a grinding system of taxation, appealed to the Russian consuls in those towns either to facilitate their emigration to Russia, or to take them under Russian protection. The writer met the representatives of the appellants in an official capacity and, after enquiries, was surprised to find that this wholesale desire for Russian aid was prompted by a policy of expediency rather than an earnest wish to pass under Russian domination. In their inmost hearts they felt that the rule of Russia threatened to destroy their Church and kill their national soul; and it was with deep emotion that they brought the interview to a close by declaring that "the drowning man would even clutch at a snake."

Again, in May, 1911, when Belekli Kurds killed five Armenians in Khuyt (the eastern range of Anti-Taurus) over an agrarian dispute which had been won by the victims in the law courts, the writer saw the lamenting relatives in the presence of the mutilated corpses of the victims, one of whom was a courageous priest, a self-denying leader of his people. Amidst such a scene it would seem incredible that horror-stricken women and children should take an optimistic view of their ultimate destiny. And yet it is the bare truth to record that the victims were looked upon as veritable martyrs, who were paving the way for the advent of national freedom in the future; and the surrounding group were more than sure in their hearts that oppression of the kind must assuredly lead some day to a deep-felt "something" which would save them from Moslem misrule. In further conversation and questionings it was elicited that that "something" was certainly not Russia, which was looked upon as "the enemy of their souls," but really an effort of a national character, which they could scarcely formulate in precise terms in their then distressed condition. Here, then, are the main characteristics of the feelings and hopes uppermost in the minds of the peasantry throughout the Armenian provinces, wherein, excepting Sivas, the writer has had ample opportunities of travelling, and of mixing with people of all conditions. It is this frame of mind which holds the large majority of Armenians. To them Turkish oppression is the inevitable forerunner of brighter days—oppression which they have borne with unexampled patience and fortitude. Past generations have transmitted to their descendants this optimism, the inextinguishable hope of a brighter and happier future, which they feel is bound to come sooner or later. The traditions of self-defending and self-governing forefathers are still embedded in the

depths of the hearts of the mountaineers with a firmness which cannot be shaken. Whether in the future settlement of their plight, their hopes and feelings will have any weight is quite another matter; and should the Russian solution be imposed on them by force of circumstances, it would be beyond their power to arrest it.

The authors of the work before us have discovered by their own personal observations the existence of a great vitality and many good qualities in the race, in spite of five centuries of the blighting influence of Turkish rule. And those are the qualities which primarily constitute the asset that is necessary to make for moral and economic progress with the establishment of a national entity. Here then we have the correct premise of the proposition, and the authors, instead of carrying it to its logical conclusion, have unfortunately found themselves compelled to offer a somewhat artificial solution, in order to secure some kind of a chance for relief to Armenians which would be compatible with the peculiar circumstances of the artificial shaping of divergent European political interests.

At the time the book was written, Mr. Noel Buxton's solution seemed, no doubt, the one best calculated to free the Armenians from their cruel position—a solution born of desperation; and, as a true friend of Armenia, he could see no other relief to be humanly possible. Recently, however, the political atmosphere has undergone a radical change, and out of the chaos of warring elements the rays of the sun, temporarily obscured, may pierce the gloom in which Armenia has been so long shrouded. Great Britain has stood forth as the champion of the right of existence possessed by little nations, and also of the sanctity of international obligations. Perhaps it will yet fall to the lot of Mr. Noel Buxton, a stanch British Liberal and a redoubtable champion of the small nations of the Near East, so to use his influence, by a revision of his scheme by the light of recent events, as to convince both Great Britain and Russia that for the children of Armenia, proud of their Church and their ancient civilisation, the only equitable and lasting solution would be one that was based on the principle of nationality.

II.

THE CAUSE OF A SMALL NATION.

One clear gain to the general cause of humanity that must inevitably result from the present conflict is that the principle of nationality will have been plainly and finally affirmed. We have gone to war because we were in honour bound to defend Belgium. The act will clear away, we trust for ever, the atmosphere of *Realpolitik* which has clouded the old disinterested enthusiasm of Gladstone's days. The Armenians, too, may take heart; and a book informed with such a spirit as "Travel and Politics in Armenia," will no longer be a faint and unfamiliar echo of a forgotten enthusiasm. The authors

belong to the tradition of Gladstone. They adapt the old spirit to the new realities by the care with which they sift the facts and their desire to include every factor within their survey. Their book is not the expression of an ignorant and perfervid nationalism, but a balanced and reasonable statement of the economic, the patriotic, and the religious aspects of a problem which they first approached with the impulse of sympathy.

Most people know that the protagonists are three, the Armenians, the Kurds, and the Turks. The Kurds generally manage to obtain a kind of benefit of clergy from the traveller because they are picturesque ruffians. We are such convinced romantics that we believe a picturesque ruffian must be brave and generous. Really they are mercenary, sordid, and mean. They are the degenerate remnants of a feudal system which would have disappeared long ago had it not been for the support of the Turkish Government. They retain the privileges of immunity from taxes and the right to bear arms, although they have ceased to do the services. Even national unity has long been lost, and since they have neither written language nor any but minor chieftains, they cannot regain it. Having no real economic basis for their existence, they are enabled by their possession of arms to rob and blackmail the Armenian agricultural population, who have none. The Armenians, on the other hand, though they may manifest different characteristics outside their own country, are a simple agricultural folk in it, possessing a lively unity in spite of long years of systematic oppression and massacre. They are democratic in spirit, and their equality finds expression in their national church, their schools (which are universally supported by voluntary effort), and their endurance in suffering. In a fair field they have always shown themselves to be masters of the situation. Even under the Turkish Government they manage to persist, and sometimes even to be happy. As against the feudal privileges of the Kurds, they have none. They are not allowed to bear arms, and are therefore entirely at the mercy of the Kurds, to whom rifles of the latest pattern are distributed by the Turkish Government. The Kurds massacre and dispossess them, and they have no redress. The normal processes of law where they exist do not avail them, because the Kurds are independent of any executive. The Turks on their side plant settlements of Kurds in the Armenian villages, and to accommodate them drive the Armenians from their homes. The process is one which must, if unchecked, end with the annihilation of the Armenian nation.

This is not in any sense a new story, but it is one which is continually forgotten, as the sixteenth (? 61st, Ed. Ar.) article of the Berlin Treaty which placed the responsibility for Armenian reform upon the signatory Powers is forgotten. The authors ask themselves, "How shall the reform be carried out?" They are convinced that reform from within is impossible. The Young Turks have shown themselves as bad as the Old Turks. Three factors in the Turkish temperament are decisive. They have no culture and cannot deal with a nation which

has. The position of women under their religion makes it impossible for them to govern a nation which has the Christian morality. Finally, the spirit of ascendancy is become a kind of second nature to them. Intervention by the concert of Powers is admirable in theory, but in practice is scarcely convincing. However, the choice rests between this and the intervention of Russia with a mandate from the Powers. The interesting point in the authors' argument is that they contend that Russian intervention is the best solution of this pressing question, and they bring an exhaustive indictment against the British Turcophil and anti-Russian foreign policy in the past. This is a more difficult question than can be discussed here, but we think that the authors are inclined to exaggerate the importance of Egypt in isolation. Their opinion of the Russian treatment of the Caucasian Armenians in the last few years is, however, worth noting. They consider that the Russian official is probably less impartial than the English official in India, but he has less hauteur and more instinctive sympathy with the governed.

Solutions may differ, but, as Lord Bryce once said, "the main point is that the Powers should really have the will to do something for the Armenians." At that time this great authority did not discover the will existing. Does it exist now? The action of Great Britain in defending Belgium is a conclusive answer.

The Westminster Gazette. Oct. 7th, 1914.

III.

MR. NOEL BUXTON AND ARMENIA.

DEAR SIR,

In view of the mixed reception accorded to Mr. Buxton's book, I hope you will permit me, as one who has some knowledge of the conditions there, to state my views as briefly as possible in these columns.

On taking up the small volume entitled "Travel and Politics in Armenia," by Noel Buxton, M.P., and the Rev. H. Buxton, with an introduction by Viscount Bryce, and a contribution on Armenian history and culture by Aram Raffi, one could not but be impressed by the title, and hope that the authors would really add to our knowledge of one of the great questions of nearer Eastern politics. Frankly, we are disappointed. Even the facile introduction by Viscount Bryce, who naturally, in pleasant literary phrase, refuses to discuss the main problem suggested by the book, will not make the work one of any permanent value or interest. It is too obviously the product of a rather irrational enthusiast.

That the authors have journeyed within Turkish lands at various times is a matter of little import (as they assure us in the preface), unless they convey the impression that they have profited sufficiently by their experiences to understand the inner natures of the various people and peoples they have seen. This they do not do.

The main argument of the writers seems to be that the Armenians are "much-misunderstood women," who have the potentiality to be a real live nation; nevertheless, the author's advice is that they be turned over to the Russians to be governed by them. To our mind, this contradiction vitiates any value the book might, from its title-page, be supposed to possess.

The 160 pages by the Messrs. Buxton could, so far as real thought or original presentation of an old theme goes, be boiled down to twenty. The illustrations are not particularly characteristic nor interesting, and the constant descriptions of landscape or incidents of commonplace travel are very tiresome, utterly valueless to anyone accustomed to the East, and so ungraphic that they can serve no purpose for anyone.

Too often, also, do the authors state their liking for Young Turks, Armenians, Russians, and everyone else. So general a liking can be based on no true principle of selection, but is due to the tiresomely common feeling of the "man-in-the-street" of English superiority.

Chapter I is taken up mainly with a harrowing description of the horrors of the Kurds, and their treatment of the Armenians. That the former do often steal sheep or commit murder in tribal warfare is unquestioned, but so do the Armenians. Furthermore, the obvious suggestion of the authors that the Kurds are a terrible and dangerous people who obey no law and are never kept under control, is scarcely one that will be accepted by those of us who have often travelled with perfect safety and comfort under the ægis of the Turkish Government. Such a story as that told on p. 17 needs explanation. One wants to know whether it was the Olympian frown of the authors that caused the sudden "chill" to weaken the courage of the Kurds.

The little joke about giving a knife and fork (p. 26) to a native who was accustomed to eating with his fingers also betokens the mentality of the authors.

The chapters (II, III, and IV) on Armenia are very trifling. In the first we get the suggestion that Armenia be turned over to Russia, but the authors do not inform us whether they are sure the Russian Government cares to take charge of some millions of petty shopkeepers. The next chapter (III) is little but a glorified guide-book description of Tiflis; and the last (IV) has nothing we cannot find in ordinary books of reference, and adds nothing whatever to our understanding of the Armenian question. Such statements as "Personal religion suffers because individuals have not the freedom or leisure to follow their own bent" (p. 84), show the unbaked powers of thought of the writers.

Chapter V, "Moslem States," is superficial to a degree. The description of a bazaar and its horrors is very early Victorian, and the statements about Turks are more than doubtful.

In Chapter VI we come to the main thesis of the book. The first half is a potpourri of very questionable generalizations about the Powers; the last half contains the suggestion (vaguely stated before)

that the Armenians ought to be given over to Russian rule—that if this were done they would become a happy, well-to-do nation. It does no harm for the authors to hold this sweet and innocuous belief, but their arguments are very unconvincing, and when one reads in the last part of the book the history of Armenia by Aram Raffi, and finds that the Armenians have never for any great length of time been able to hold their own against outside oppression, one doubts whether a little sentimental English aid will really be of much assistance to them. The likeness drawn by the authors of Armenia to Egypt is too silly for words. Historically, racially, geographically, the dissimilarity is complete.

On the whole, we cannot echo the gratitude of the authors to the editors of the *Contemporary Review*, the *Nineteenth Century*, and the *World's Work*, for allowing the articles which constitute the volume to be reprinted.

Yours,

59A, Brook Street, W.

ISIDOR MORSE.

The Asiatic Review, August, 1914.

IV.

MR. NOEL BUXTON AND ARMENIA—A REPLY.

DEAR SIR,

I must confess to my great surprise at reading the letter on the above subject, signed Isidor Morse, which appeared in your issue of August 15.

I sent the *Review* and a copy of "Travel and Politics in Armenia" to an old traveller well versed in the politics of the East—one who has visited and lived in Armenia—and as I found his greater knowledge led him to form the same judgment as to the value of Mr. Morse's criticism as that to which my own slighter knowledge had led me, I have no hesitation in asking you to insert the substance of my friend's communication on the subject. As his views and my own, arrived at independently, happen to coincide, I shall summarize them for the sake of brevity.

He knew Mr. Noel Buxton's book by name only, but studied it carefully after reading Mr. Morse's criticism.

Mr. Morse stigmatizes Mr. Noel Buxton's work as "the product of a rather irrational enthusiast," and denies that it adds to one's knowledge of one of the vital questions of Eastern politics.

I find nothing in Mr. Buxton's work but a clear-headed narration of facts, as seen by an eye-witness, from which are drawn the only conclusions possible to a sane and balanced mind.

Take, for instance, the question of arms. Mr. Buxton, having seen the lawless, half-savage Kurd armed to the teeth while his Armenian victim is utterly defenceless, begs that the latter should be armed for the purpose of self-defence. If the Government is unable to control the wild Kurds and to protect the Armenians from massacre and outrage, can anyone propose a more rational policy than this? And all Mr. Buxton's proposals are on a level with it.

Many of Mr. Morse's comments are too trifling to notice, such as "the illustrations are neither characteristic nor interesting," that the descriptions are tiresome and valueless to anyone "accustomed to the East," and so on. These are matters of individual opinion, and so of only relative value. Personally, I find the reverse to be the case.

The authors have not written the book for those "accustomed to the East." Those who know the East have little need of such works, which, however, are of the most essential value to those who are not acquainted with the East. For such persons narratives giving faithful first-hand pictures, as does Mr. Buxton's book, are simply indispensable. The friend mentioned at the beginning of this letter, who is an expert in Eastern politics and well acquainted with Armenia and its people, wrote to me that he found the book both interesting and accurate.

When one comes to more serious points, the criticisms are most false and misleading, even ridiculous to those who have any knowledge of the Kurds and Armenians.

He admits that the Kurds often steal sheep and commit murder, "but," he adds, "so do the Armenians."

This is a gratuitous and wicked addition which no one who has lived in the country will confirm. The expert referred to above has lived many years in Armenia, and never found the Armenians busy cattle-lifting and murdering. Of course individual cases occur there, as in all parts of the world. Mr. Morse needs only to visit the Turkish courts of justice to convince him of his error. Failing that, let him read the reports of the British Consuls in that country, published in the Blue Books. This will prove to him the utter injustice of his accusation.

The *naïveté* of the critic is seen in his attempts to refute Mr. Buxton's assertions as to Kurdish lawlessness by saying "it will not be accepted by those of us who have often travelled with perfect safety and comfort under the ægis of the Turkish Government." Mr. Morse forgets that he is a foreigner and a Briton, and that foreigners are comparatively safe in Turkey, especially when escorted by half a dozen gendarmes.

The question is, whether the natives, the Armenians, are safe; whether they are not often robbed and murdered on the roads while the robbers and murderers are allowed by the authorities to go scot free, ready for the perpetration of further excesses. Again, if travelling in Turkey is so safe and comfortable, why do foreigners and natives go to the expense of an armed escort?

The criticisms on the main points at issue seem to emanate from something very like personal animus against the authors and the people whose cause they are pleading. For instance, as to the question of Armenia being handed over to Russia, Mr. Morse asks whether the authors are sure "the Russian Government cares to take charge of some million of petty shopkeepers." If Mr. Morse, as an Englishman, does not blush when he re-reads these criticisms he is past praying for. He practically glorifies robbery and murder as a means of livelihood and vilifies trade and commerce.

The history of the last Turco-Russian War is the reply to that query. Then, Russia not only *wanted*, but actually annexed, a great part of Armenia, and it was England who drove Russia out of Erzeroum. Furthermore, by the San Stephano Treaty, Russia had taken the whole of Armenia under her protection. And it is owing to British intervention that she was obliged to give it up. Hence England's responsibility for Armenia's present plight; hence why Mr. Morse, as an Englishman, should have kept silent rather than put such a question.

Mr. Morse thinks Mr. Buxton's argument as to why the Armenians are looking to Russia for an amelioration of their condition is not convincing. Those readers of Mr. Buxton's volume whom I have met agree with me that his reasoning is sound. His premises are these:

He, as an impartial traveller, has seen Armenia devastated and desolated by the Kurds, for lack of proper protection and administrative reform on the part of the Turks. He proposes to the Turkish authorities, that they should allow the Armenians to arm themselves as a means of defence against their marauding neighbours. He believes that the Armenians are capable of protecting themselves, and that the Kurds, perceiving this, will at once change their conduct and keep at a respectful distance, and that the relations between the two peoples will be immensely improved, to their mutual advantage. But, argues Mr. Buxton, if the Turkish Government cannot, or will not, protect the Armenians or disarm the Kurd, or allow the Armenian to arm himself, for the protection of his life, his family, his possessions, then, but two alternatives remain:

(1) To place the Armenian under direct control of the Great Powers. (Note: Mr. Buxton's book appeared before the outbreak of the European War.)

(2) To turn to Russia for the protection, denied alike by the Ottoman Government and the European Powers.

What can be more reasonable, more conclusive? And, moreover, Mr. Buxton gives his reason for arriving at the above convictions. He has visited Russian Armenia and found the Armenians there, comparatively happy and prosperous. Where, then, lies the objection to such a course being taken, when all else has failed?

Among my numerous Armenian friends in England, France, Egypt, the Balkans and Turkey, I have not found one dissentient from the above conclusions. Much as they would prefer to live under a properly administered Ottoman Government, they have lost all hope of any spontaneous amelioration of their conditions under Turkish rule. And rather than continue to drag out a miserable existence in the *inferno* created by Turkish misrule and Kurdish lawlessness, they would prefer to accept the protection offered by the Russian Government. And who can say that they are not fully justified in so doing?

Yours faithfully, FELICIA R. SCATCHERD.

10, Park Square, N.W.

The Asiatic Review, October, 1914.

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